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ABSTRACT

Psychoanalysis is challenging in many ways. Some misunderstandings occur, not only because of resistance, but also because of language obfuscation. Free association has become known as the fundamental rule in psychoanalysis. Free association, however, was mistranslated from the German. A more accurate translation would be "free irruption" or "free eruption." Although Freud himself believed in Laien-analyse, or lay analysis, the practice of psychoanalysis in the United States was originally limited to physicians. Another mistranslation occurred when the term "Trieb" was translated as instinct. The German word for instinct is, in fact, "Instinkt." "Trieb" should have been translated as drive, for Freud's theory is a drive theory. To a Freudian, the focus is on drives and there are few basic drives. Freud delineated a sex drive, an ego drive, and an aggression drive. Eventually the sex drive and ego drive were combined to form the life drive and the aggression drive became the death drive. A final problem appears in the psychoanalytic developmental stage called latency. Latency does not appear to be descriptive, especially today. It is difficult to find a word to label this very important developmental period. Four pages of notes and references conclude the document. (NB)

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Lay Analysis, Instinct, Latency

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Abstract

Psychoanalysis is challenging in many ways. Some misunderstandings occur, not only because of resistance, but also because of language obfuscation. Free association, for denotation accuracy, could be called free irruption or free eruption. Lay analysis has been botched, not by Freud, but by some others. Instinct is a misnomer and should be called drive. Latency (or latent) does not appear to be descriptive, especially today. Many other related concepts are also mentioned. The paper ends with notes and references.

Psychoanalysis and Questions Related to Free Association,
Lay Analysis, Instinct, Latency

Free Irruption or Free Eruption, not Free Association

Free association has become known as the fundamental rule or basic rule in psychoanalysis (Rycroft, 1973). Do not inhibit, but express cognitions, concupiscences, volitions, values, behaviors in the psychoanalytic situation. Do not censor, let it be expressed. Irrespective of its possible vulgarity, foolishness, inconsequence, etc., you must express it. At times, analysands (psychoanalytic clients) say, "I didn't think it was important." It may be important, express it.

Free association, however, was mistranslated from the "Deutsche" by A. A. Brill (Rycroft, 1973). In German, Freud's phrase was "freier Einfall," which should have been translated, e.g., as free irruption or free eruption. Freud used "freier Einfall" ("Einfall" is a noun and therefore capitalized in German), not "freier Assoziation" which would have translated into free association. A. A. Brill's translation of some of Freud's writings had initially been accepted by Freud and others, but then many language and other criticisms surfaced, and Brill's translations were no longer considered authorized. James Strachey eventually became the authorized translator/editor (Freud, 1953-). Unfortunately, free association had become popularized and hence Strachey continued with that infelicitous phrase.

Free association sounds more like the work of Galton, Wundt, or J. M. Cattell, rather than Freud. In history, the perusal of

free association appears like word association and this is misleading (see Thomson, 1968). As analysands, in free eruption, we are not expected to associate to a given stimulus-word or stimulus-idea. We are not concerned with conscious (Cs) association, but with unconscious (Ucs) eruption. This eruption is an image that spontaneously (analogous to a geyser) spews forth. We may attach a word to it, but this is not traditional word association. We are not given a stimulus to associate to in "freier Einfall," per se. Remember, "Just say anything that comes to mind" (fundamental rule or basic rule).

There is a technique in psychoanalysis wherein one may combine free association or free eruption with dream analysis. Freud said, many times, that dream analysis was the royal road to the Ucs. But if a part of a dream is not understood by the analyst or analysand, the analysand is asked to focus on that image. This could result in an association or in an eruption. Such data could lead to insights with regard to that aspect of the dream. If not, and if it remains unknowable, it may be related to archaic heritage, the phylogenetic heritage of the analysand (Pedrini & Gregory, 1973).

Jung developed word association, together with physiological measurement, to tap the unconscious. When there was any untoward hesitation, untoward breathing, untoward skin conductance, and/or untoward word association--an Ucs "Komplex" (complex) may have been elicited (Jung, 1904- /1953-). Again, this is not "freier Einfall," but word association. Having been a psychoanalyst,

however, Jung did use "freier Einfall," at times, in his analytical psychology.

Also related to Ucs eruptions are the parapraxes, the so-called Freudian slips (Freud, 1901/1953-). Therein the expressions exhibit errors (faults, blunders). There are, however, word associations that have to be ruled out before a parapraxis may be ruled in. If we ask you (the reader) to associate to the word TABLE, what is the first word that you think of? TABLE . . . often relates to CHAIR. Another example, TEETH . . . often relate(s) to BRUSHING, CLEANING, WASHING, BITING, and many other words. If we are sleepy, tired, drugged, aphasic, etc., the association errors often are exhibited (words are substituted if they have a strong pair-bond). The slip, to be a Freudian slip, must be unconsciously mediated (emitted) rather than idiomatically mediated (elicited).

Of course there are many other ways of unearthing the Ucs (Pedrini & Pedrini, 1986). Consider transference (or counter-transference), resistance, and confrontation analyses.

Lay Analysis or Analysis, per se, not just Medical Analysis

A. A. Brill and others were initially responsible for limiting the practice of psychoanalysis in the United States to physicians. Despite the fact that Freud did not believe in such a limitation (Freud, 1926a, 1926b, 1927). In fact, he was for "Laien-analyse" (lay analysis) since psychoanalysis is part of psychology, not medicine. The importance is to be trained (educated, with personal analysis, and with controlled analyses)

in psychoanalysis and not necessarily in medicine. At times education in medicine, or for that matter education in psychology, seems ego-alien to psychoanalysis. Biological part-processes or psychological experimental-statistical-processes seem wanting in psychoanalysis. Stated another way (after H. A. Murray, and after David C. McClelland) n ach (need for achievement) is not enough; a psychoanalyst, a psychotherapist, a counselor, a minister also needs n aff (need for affiliation). But our graduate and professional schools focus on n ach. As H. A. Murray has said, "A stout affection for human beings is not characteristic of psychologists" (Pedrini & Pedrini, 1978).

Had psychoanalysis become a psychological specialty, a social work specialty, a counselor specialty, a ministerial specialty, etc., much more treatment research (not just "case" histories) would have been generated. To date, most of the research, per se, in psychoanalysis has been in diagnostics, especially in ego processes with an emphasis on defense mechanisms. Had psychoanalysis been expanded to many professional groups, we would be further along in the determination of what psychoanalytic treatments seem to help what persons. Who receives psychoanalysis in the United States? mostly the rich, a limited sample at best. And many practitioners do not seem overly interested in doing research. After all, if you already believe in what you do, research can only prove you wrong (Pedrini & Pedrini, 1979a, 1979b).

Theodor Reik, one of Freud's favorites, came to the United States in 1938. Because he had a Ph.D. in psychology, rather than a degree in medicine, he was denied full membership in the

American Psychoanalytic Association. It should be remembered that after Reik was granted his Ph.D., he asked Freud if he should study medicine and Freud said no (Freeman, 1972). Reik was urged to dedicate his life to psychoanalysis and he did. He had that unusual ability, as Freud did, of free-floating attention (Reik, 1948).

In 1950, the National Psychological Association for Psychoanalysis (NPAP, Bulletin 1986-1987) was incorporated in New York with Reik as founder and president. Graduates in human relations are interviewed and may be chosen as trainees, with doctoral degrees in psychology and psychoanalysis available.

According to Jones (1953-), with regard to lay analysis, A. A. Brill eventually mellowed somewhat, and so also the American Psychoanalytic Association (APA, 1985). But not much! Few persons with non-medical degrees are encouraged to apply to APA. Few persons with non-medical degrees are chosen for training. And that APA is the leading psychoanalytic group in the world, since the psychoanalytic movement was severely wounded in continental Europe during the Second World War. There are however many APAs. The American Psychoanalytic Association appears tangential and potent, the American Psychiatric Association appears small and potent, the American Psychonomic Association appears small and tangential, the American Psychological Association appears large and impotent, and the American Psychosomatic Association appears . . . never mind, no matter (a variation of Pedrini & Pedrini, 1978).

Of course there are other alternatives. Consider organizations (associations, institutes, foundations, societies, etc.) for Jungian psychology, or for Adlerian psychology.

Drive, not Instinct

Freud's theory is a drive theory, not an instinct theory (see Moore & Fine, 1968). Many persons, including the redoubtable Strachey (Freud, 1953-), translated "Trieb" as instinct. In German, the word for instinct is "Instinkt." Freud used the word "Trieb," which should not, despite translator protestations, be translated as instinct. Some argue for the phrase "instinctual drives" (see Moore & Fine, 1968), which seems at best a redundancy and therefore unnecessary.

What is an instinct? It is a biological referent; an innate given; a built-in potentiation for behavior. Some illustrations include web building of some spiders, nest building of some birds, migration of some birds, or migration of some fish. It is a species-specific behavior that is primarily dependent on heredity, and primarily independent of learning.

It is difficult in today's "Zeitgeist" (spirit of the times) to credit a human with any instincts. Remember, you have to essentially rule out learning. A human has many reflexes (swallowing, patellar, plantar, etc.), but not really instincts. A reflex, by definition, is simple; an involuntary, invariable, adaptive response to a stimulus. An instinct, by definition, is complex; an involuntary, invariable, series of adaptive responses to stimuli. One could consider an instinct as an unconditioned compound reflex.

Wouldn't it be so much simpler for us if offspring rearing were instinctive? Wouldn't it be so much simpler for us if sex

were instinctive? Ladies, think of your bungling men? Teach them. Train them. Learning is of critical importance. Gentlemen, think of your bungling women? Teach them. Train them. Learning is of critical importance. Even masturbation is learned. An instinct? Not by definition. Of course, if sex were instinctive, we might be more delimited, much more restricted, with regard to timing. In that sense, we have a great advantage over infra-human animals. Not only humans, but also some apes and some monkeys appear to need training with regard to sex. And gorillas appear to need training with regard to offspring rearing.

What is a drive? It is a biological-psychological-sociological referent. Some, as Jung, would also add a spiritual referent. A drive is innate and learned; a potentiation for behavior. It is a species behavior that is dependent on heredity and learning.

What about a motive? A motive may be considered a psychological-sociological-spiritual referent. The spiritual, for classification purposes, could comprise speculative-philosophy (including dialectical materialism) and/or religiousness. Will that heading (spiritual) aggravate communists? Think of the fervor that international communists and international religionists manifest. They wish to convert the world. A motive, a potentiation for behavior, would essentially depend on learning.

To a Freudian, the focus is on drives and there are few basic drives. Initially, Freud delineated a sex-drive (for species-preservation) and an ego drive (for self-preservation). He also delineated an aggression-drive (which could be directed against the self and/or against others).

Eventually, the sex and ego drives were combined to form the life drive (Eros, libido). And the aggression-drive became the death (destructive) drive. Others (though not Freud) have used Thanatos to correspond to Eros. Others (though not Freud) have used mortido (Federn, 1952) or destrudo (E. Weiss; see Federn, 1952) to correspond to libido.

Libido and mortido or destrudo denote energy. Eros denotes love, a god of love; Thanatos denotes death, a god of death. Life and death are the most basic drives. Unless forced to war, we manifest more anabolism, construction, and life in the first half; and we manifest more catabolism, destruction, and death in the second half. Though life and death drives are coetaneous (ongoing) and coterminus. Though "We begin to die at birth; the end flows from the beginning" (see Strauss, 1968).

Realize, again, that these are not narrow definitions of instincts, but general definitions of drives. Nonetheless, the death drive has been problematic in psychoanalytic interpretation.

Of course there are other interesting notions which could be related to drive. Consider canalization (Pierre Janet, Gardner Murphy), imprinting (Heinroth, Lorenz), archetype (Jung), a mechanism supplying its own drive (R. S. Woodworth), or functional autonomy (G. Allport).

Not Latent, not Latency

The psychoanalytic developmental stages or levels comprise the oral, anal, phallic (including Oedipal), latent, and genital. Latent or latency are poor words. Latent could mean (in alphabetical order): abeyant, concealed, disguised, dormant, hidden, imperceptible, inactive, inconspicuous, indiscernible, invisible, lethargic, lulled, paused, potential, quiescent, suspended, unapparent, undeveloped, unindicated, unnoticed, unseen, veiled.

Of the above words, Freud seemed to imply lulled or quiescent (for latent). Though other more neutral words such as interim or interstice or interval could have been used (in authorized translation). Latency primarily seems to have value as a separation for diphasic sexuality (Freud, 1940/1953-). Is this alleged diphasia (a phallic wave and a genital wave) human or animal, cultural or biological, repressive or expressive, Occidental or international?

The notion of latency seems an exaggeration in our society and culture, today. Perhaps it is the bludgeoning by media with a predilection for sex and aggression which negates a lull or quiescence during development. Interestingly, Freud's reputation for understanding humans (especially males) is outstanding in large part because of his work with sex and aggression. What irony, if you accept the inferences.

An acceptable interpolation of these complex developmental data may be gleaned by an analogy to differential calculus (which deals with the rate of change of a variable function). The

acceleration of the oral, anal, and phallic energy is markedly reduced (during latency). Visualize a steep positive correlation line which begins to plateau. The line (of oral + anal + phallic: libido and mortido or destrudo) becomes more sublimated (more desexualized and more deaggressified). Sublimation was considered a defensive process by Freud, but in general it is not considered so today. Then, upon reaching the genital stage, another acceleration, wave, or spurt occurs.

If latent and latency are not good words to describe the stage (level, phase), what are good words? We have none to recommend. But, in addition to some more neutral words mentioned above (which say little: interim, interstice, interval), one may consider (in alphabetical order): acquiring skills, acculturation, cultural, educational, elementary school, industry (Erikson, 1950), pre-genital, pre-pubertal (Jung), social, socialization, sublimation.

Consider this very important period. What would you call it?

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